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where the latter method makes it easier to show the development of legal doctrine. The subject treated is so large that the history is not completed even by the thousand pages added by these volumes. The Anglo-Saxon and Mediæval Periods are discussed—also the later history of those branches of the common law which attained practically their final form in the mediæval period but the great body of legal development in modern times is still untouched. To cover even so large a field as that treated by Mr. Holdsworth, it has been necessary to make extended use of the monographic researches of other scholars. Indebtedness to other scholars, especially Maitland, is evident and acknowledged throughout the work. To the student of institutions the latter volumes are much the more valuable. The discussion of the way in which Roman law infiltrated into the English and the extent of its influence is exceptionally well done. The same is true of the shift from judge-made to statute law and the development of the law relating to land. Not the least valuable portions of the book are the detailed appendices in which the author has collected an excellent selection of documents to illustrate the early forms of wills, writs and conveyances.

CHESTER LLOYD JONES.

University of Pennsylvania.

Jones, H. *Idealism as a Practical Creed.* Pp. 299. Price, \$2.00. New York: Macmillan Company, 1909.

Not quite the idealism of Berkeley, nor of Kant, notwithstanding the Categorical Imperative; but a still more sublimated and spiritualized idealism than that of Hegel, even, whose teaching is so thoroughly assimilated by the author, an idealism made up of the teachings of Hegel and Carlyle, of Wordsworth and Browning; an idealism in which mind, that has so large a part in the idealism of Hegel, is dominated by spirit.

Wordsworth, expressing himself in the spirit of the writer of the one hundred and fourth Psalm, saw and felt God in all nature. "I have felt," he says,

"A Presence that disturbs me with the joy
Of elevated thoughts."

With Browning, "Love was the supreme motive of his art, and the principle upon which his moral and religious doctrine rests." Love he thought "the sublimist conception attainable by man—the one way in which he dares define his God;—a life inspired by love is the most perfect form of goodness, and is therefore at once man's absolute ideal of conduct, and alone the object worthy of his worship."

"There is no good of life but love."

From Browning's "In a Balcony."

And what is this but the idealism of the New Testament?—of St. Paul, St. John, of Jesus?—love, the fulfilling of the law, love, the greatest of all things. This love, this altruism, is not to be confined to one's own immediate family, kindred, or neighborhood. Let our desires and our aims

concern themselves with the social good, the good of the city and the state. "The measure of manhood," to quote from our author, "is the fulness and generosity of its interests. The diviner the man the wider the world for which he lives and dies. It does not matter what a man does or has, if the current of his life sets inward he is but a greedy animal."

Were the counsels of perfection so engagingly presented for our consideration in this volume only acted upon, this world would be a different sort of world,—indeed, a veritable Utopia.

Lovers of Tennyson will regret the lack of any note of his contribution to this idealistic philosophy. What visions of social life and civic duty in "The Golden Year," "Love and Duty," "Locksley Hall," and "In Memoriam!"

"Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the Golden Years?"

MARY LLOYD.

Philadelphia.

Macfarland, C. S. (Ed.). *The Christian Ministry and The Social Order.*

Pp. 303. Price, \$1.25. New Haven, Conn.: Yale University Press, 1909.

This volume consists of a number of lectures on social questions chosen from a course in pastoral functions given at Yale Divinity School in 1908-1909. They deal with the relation of the minister to human society and indicate the definite, concrete tasks and problems which face the Christian ministry.

In his introduction, the author presents a plan for placing theological schools in touch with the life of the churches and of human society, by appointing men who are successful ministers in average pastorates, or labor and social leaders, as instructors to supplement the work of the regular professors. His two lectures, dealing with the relation of the ministry to the realization of democracy and to industrial organizations, demonstrate the opportunities for effective social work by the minister beyond the limits of his parish. Other discussions include the following: Trade Unions, by Henry Sterling and John Mitchell; Wage-Earners, by Rev. Edwin B. Robinson; Non-English-Speaking People, by Rev. Ozora S. Davis; The Rural Community, by Rev. Wilbert L. Anderson; The Ministry to Men, by Rev. Anson Phelps Stokes, Jr.; Mental Healing, by Rev. George B. Cutten, and Industrial Movements, by Rev. Frederick Lynch.

This work is a valuable contribution to social science, indicating the desire of modern theology for a comprehensive grasp of social problems by the ministry. It represents a movement among religious thinkers to enlarge the interests and activities of the Church by dealing sanely with social and economic conditions.

S. EDWIN RUPP.

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